

Anthology of Arabic poems  
About the Prophet and the faith of Islam  
Containing the famous poem of  
Sharfuddin Abi Abdullah Mohammed al-Busiri

قَسِيدَةُ  
بِرِّكَاهِ  
الشَّرِيفِ

# Qasídat al-Burdah

The Poem Of The Mantle

Collected by  
Syed Mohiuddin Qadri

**Qasidat al-Burda**  
**An Analogy of Arabic and Urdu Poems**

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اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ

وَعَلَى آلِهِ وَصَحْبِهِ أَفْضَلَ صَلَوَاتِكَ

وَعَلَيْكَ مَعْلُومَاتُكَ وَبَارِكْ وَسَلِّمْ

## FOREWORD

We begin by praising Allah and sending choicest blessings and peace upon His last and beloved Messenger, Muhammad. Rasuluallah Sallallahu Alayhi Wasallam. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creation, Sayyidina Muhammadur Rasuluallah Sallallahu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the Day of reckoning.

*Rasuluallah Sallallahu Alayhi Wasallam has said in a Hadith::*

*"It is reported on the authority of Anas b. Malik that the Messenger of Allah said: None of you is a believer till I am dearer to him than his child, his father and the whole of mankind." (Sahih Muslim, Chapter 11, Book 1, Number 0071)*

Love for Rasuluallah Sallallahu Alayhi Wasallam is the perfection of our Iman. This love can only be achieved if we know and understand of the perfections and exalted status of Sayidina Rasuluallah Sallallahu Alayhi Wasallam in the sight of Allah Ta'ala. This translation and commentary of the Qasidat al-Burdah, highlights the lofty status and perfections of Sayidina Rasuluallah Sallallahu Alayhi Wasallam.

The infinite value and greatness of the Qasidat al-Burdah in creating an attachment with Rasuluallah Sallallahu Alayhi Wasallam may best be described in the words of Hazrat Maulana Muhammad Ilyas Rahmatullah Alayhi in his parting advice to Hazrat Maulana Yusuf Rahmatullah Alayh at the time of his death:

*"Ulema should read the Qasidat al-Burdah and the Shiyamul-Habeeb with respect and honour, otherwise without respect and longing, it will be of no use. From reading.... the Qasidat al-Burdah attachment (with Rasuluallah Sallallahu Alayhi Wasallam ) is established."*

A word of advice to the honoured reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors, which are certainly unintentional.

May Allah Ta'ala accept the effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. May Allah make this a means granting us true love for His Beloved Rasul Sallallahu Alayhi Wasallam and his Sunnat, and bless with His Divine Love and Nearness.

Ameen.



## PREFACE

The main objective of bringing this Anthology of Arabic and Urdu poems on Islam and its illustrious Preacher Sallallahu Alayhi Wasallam, is to place them within the reach of such English-speaking people as take a keen interest in the faith of Islam and its propagation, so as to enable them to see how Arabic poetry represents and depicts the character of the noble Founder of Islam. With this end in view an English translation, simple and faithful to the original is given, with footnotes explaining in full all allusions to historical facts and events in the life of the holy Prophet Sallallahu Alayhi Wasallam, and all references to the Quran and the Traditions. At the same time, the interests of such readers as read the poem with a view to study the Arabic language for the sake of study has not been neglected, and in order to effect this end a literal version is given in the notes where the idiom and the construction of the English language make it imperative to make departure from a close version.

After making all due allowances for the play of imagination, on which Poetry mainly depends for its excellence, and in which the Eastern poets indulge very freely, it will be easy enough to see that the representations and the pictures in these poems possess the rare feature of not exceeding the bounds of propriety and reason. While the Prophet Sallallahu Alayhi Wasallam is represented as the best and highest model of human perfection, short only of divinity, he is admitted to be, after all, but a man and a servant of God. All representations are well borne out by historical facts and are sustainable by reason, at least from the point of view of Islamic theology. Thus in fact poetry here, unable to hold its own against the grandeur and sublimity of the subject, gives way to reality and facts and dwindles into a simple narrative. The book contains one of the noblest poems in the Arabic literature of the Post-Islamic time and one that gives a very faithful picture of the Prophet Sallallahu Alayhi Wasallam. It has; besides, the rare advantage that its images, similes and sentiments are such as will not fail to command the appreciation of Western readers of the present time.

The book also contains such poems as were composed and recited in the defence and the support of Islam, at its very outset, by such persons as were well known for their high position, integrity of character, vast knowledge and sound judgement. They go far to prove clearly that Islam was never based on violence, force or use of the sword, but was only a form of religion founded on solid reason and pure morality, and quite in unison with the doctrines of God, previously preached by Abraham, Moses and Jesus, and merely remodelled now according to the wants of the time. Thus they give a strong rebuff to those Orientalists who have so assiduously made futile attempts to diminish the merits of the faith of Islam by their misleading representations.

I must here admit my conscious incapacity for so high and undertaking, to which due justice can be done only by higher abilities. But I have an ample excuse in the fact that the cause of Islam has equal claims to the best services of all whether small or great, in proportion to their abilities. It only remains for me now to appeal to the liberal judgement of my readers who, bearing in mind the difficulties that are likely to beset the course of one in my present position, will, I hope, never grudge me the favour of overlooking any shortcomings in the work. I will, at the same time, be thankful to those who will take the trouble of pointing out any faults they may find in the translation and the notes.

My heartiest thanks are due to the gentlemen who have directly or indirectly helped so much the publication of the work. I owe much to my father, Syed Jamalullah Qadri, President of Urdu Academy at Jeddah, Saudi Arabia, for his having first suggested and inspired the idea; and for his having revised the Arabic portion of the work.

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# INTRODUCTION

## A SHORT BIOGRAPHICAL SKETCH OF THE POET

The great poet, Sufi Shaykh Imam Sharfuddin Abi Abdullah Mohammed bin Sa'eed al-Misree Rahmatullahi 'Alaih was born in 608 A.H or 1212 C.E. in Misr (Egypt). He was well known by his surname Busiri from Bushire, to which one of his parents belonged. The other is being from Dalas in Egypt. He also got a compound surname of Dalasaree. He studied in Cairo, where he specialised in hadith and Arabic literature, two disciplines that helped to make him the foremost exponent of Muslim religious poetry. He was a disciple of Imam Abu'l 'Abbas al-Mursi Rahmatullahi 'Alaih who was a Khalifa of Imam Abu'l Hasan ash-Shazili Rahmatullahi 'Alaih. Much of his professional life was spent in the three holy cities, where he became a famous teacher of the Qur'an. After his return to Egypt, where he managed a Qur'anic school, he passed on to his Lord. The exact year of his death is not known, but 695 A.H. or 1296 C.E. is the most commonly-given date. He cultivated the art of penmanship with great pains, and followed it as his profession, earning great distinction as an excellent calligraphist. He also took a good deal of interest in the study of oriental languages and usages.

His fame, however, depends not so much on his proficiency in calligraphy as on the several eulogistic poems, which he wrote about the Prophet Mohammad, (Peace of God be on him) of which three are well known. Almost all of Busiri's written work takes the form of poetry, including a long and extraordinary poetic commentary on Christianity and Judaism, based on his study of the Bible. He also wrote a Diwan, an anthology of poems on a wide range of subjects. The poem known as Hamziah, a very long, sonorous and beautiful poetic production, which redounds much to the credit of its writer. His best-known work, however, is the Burdah (Poem of the Mantle), which rapidly became the most popular religious poem in the Islamic world, a position which it retains to this day.

Poets raised in the Islamic world beginning with Hassan ibn 'Thabit and Ka'b ibn Zuhair put forth the most mature works of their genius and art in eulogies and odes written for Prophet Muhammad (pbuh). However, some of these are considered to be more fortunate than others due not so much to the artistic value of their work, but to the fame they gained. One of those heading this caravan is Imam Sharfuddin Abi Abdullah Mohammed bin Sa'eed al-Misree who lived in Egypt in the 13th century. Born on Shawwal 1, 608/ March, 1212, in Behsim tied to the city of Behnesa in Upper Egypt, Muhammad al-Busiri was a Berber from a family known as ibn Habnun from the Hammad Fortress in Morocco. He is called Busiri from his father's side and Delasi from his mother's side. It is seen that the poet sometimes combined the two words and used Delasiri. His childhood passed in Delas where his family settled. Later, going to Cairo, he studied language and literature in addition to Islamic sciences. It is understood that he was more preoccupied with hadith (sayings of the Prophet) and sirah (the life story of the Prophet) and that, in view of the rebuttals he made against Judaism and Christianity, he had broad knowledge of the Old and New Testaments. After working some time as a scribe in the treasury in the city of Bilbis, he returned to Cairo and participated in educational and teaching activities in the Quranic private teaching institution. Later on, while working as a scribe in the cities of al-Mahalla and Seha, he became very uncomfortable with the corruption made by his fellow-workers who were Christian civil servants, and he expressed this in his poetry.

Short and weak, Busiri's main complaints were his wife's ill-temper, his large number of children and difficulty making a living. Affiliating with Abul-Hasan es-Shazeli, the founder of the Shazeli dervish order, the poet mentions the sheikh's virtues and merits with praise in an elegy of 142 couplets ending with "branch" addressed to Abul-Abbas al-Mursi, who replaced Sheikh Shazeli after his death. It can be understood that the famous sufi Ibn Ataullah of Alexandria and Busiri were Sheikh Shazeli's two most prominent disciples. However, while Ibn Ataullah used the theme of divine love, Busiri celebrated more love for the Prophet.



Busiri became paralyzed towards the end of his life, but it is related that he recovered by means of a eulogy he wrote for Prophet Muhammad and died in his eighties (696/1296-97) at Alexandria after a long life. Almost all the works of Busiri were written in verse and are odes written about the Prophet. They are extremely sound and lyrical in regard to poetical structure and style. For this reason, his odes and eulogies have been shown great interest over the centuries in every region of Islamic geography and are among poems read most at religious gatherings. Consisting of twelve eulogies which were dispersed in classical sources, his poetry was gathered together and published under the name of Diwan al-Busiri (pub. Muhammad Sayyid Kaylani, Cairo, 1374/1955). His most famous work world-wide in the field of Islamic literature is the 160 or 165 verse poem known as the Poem of the Mantle (Qasidat al-Burdah). An enthusiastic lover of the Prophet, Busiri called the ode that made him famous "*al-Kawākib al-durrīya fī madh kbayr al-barīya*". It being called the "Poem of the Mantle" stems from the dream he saw.

## THE OCCASION

The Occasion that led to the writing of this poem was an event in the life of the poet which he describes as follows: The poet, according to his own account, happened to be affected seriously with paralysis which deprived one-half of his body of its vital powers and motions. He then thought of offering another tribute of devotion to the Prophet and wrote the present poem. Invoking the help of the Prophet and his intercession, he fervently prayed to God the Almighty, with tears repentance and sincerity of purpose, to grant him a speedy relief from the disease. He continued reciting the poem with ardent zeal again and again till he fell asleep. In his dream he saw in his dream the Prophet Muhammad asked Busiri to read the ode the poet wrote for him. When he said, "O, Messenger! I wrote many eulogies for you; which one do you want," the Prophet indicated this one by reciting the first verse. While Busiri recited the ode, the Prophet listened with pleasure, swaying from side to side. Again it is related that in order to reward Busiri, the Prophet took off his mantle and covered the sick poet who was lying down. Another narration states that the Prophet rubbed his hands over the paralyzed part of Busiri's body. The poet woke up excitedly. While pleasurably trying to gather the dream together, he realized that his paralysis had vanished, and he was astounded with happiness. The cause of its compilation was described by the author himself, as follows:

*"I was suddenly paralysed down one side of my body by a stroke. I decided to compose this ode, the Burdah. I hoped that it would be a means unto Allah, by which He would cure me. So I recited it again and again, weeping, praying, and petitioning God. I fell asleep, and in a dream, I saw the Blessed Prophet (PBUH). He moved his noble hand across my face, and placed his cloak upon me. When I awoke, I found that I had recovered my health."*

At this time dawn and the time of morning prayer were approaching. When Busiri took ablution and started towards the masjid, he saw a dervish. The dervish wanted Busiri to give him the ode he recited in the presence of the Prophet the night before. Reciting the first line exactly, the dervish said that he saw it in a dream recited before the Prophet, who continued moving to and fro like a tender plant, as a mark of his approbation, and then invested the reciter with a 'Mantle'. The poet gave him the poem, and the report of this incident spread out till it reached Bahauddin the Vazeer of King Tahir. He sent for the poet and, on obtaining the poem, took an oath to have it recited to him with bare head and naked feet. He and his people since then took great delight in its frequent recital.

It is said that Sa'duddin Fariqee, the seal-keeper of the minister, afterwards suffered severely from a serious opthalmia which threatened him with a total loss of sight. In a dream he saw someone bidding him go to the Vazeer and ask him to place the 'sacred Mantle' on his eyes for an immediate cure. The Vazeer, on being informed of the matter, said that among the sacred relics of the Prophet in his possession, he had no such thing as a 'Mantle'. But then recollecting that it probably meant the poem of Busiri, he took it and placed it on the eyes of Sa'duddin. Through its barakat Allah Ta'ala granted him complete cure and restored his eyesight. Hence the qasida came to be called Qasida tu'l Burda and received veneration among all Muslims as a qasida especially approved by the beloved Prophet

Sallallahu 'Alaihi wa Sallam. Its verses are often learned by heart and inscribed on the walls of public buildings. It is congregationally recited in the majalis (spiritual gatherings) of the Zaakireen (those who remember Allah Ta'ala) all over the world. It cures diseases as well as purifies hearts if recited with love and devotion. Such are the circumstances related to have given birth to the poem, and to have given it the name of "The Poem of the Mantle" or "Qasidat al-Burdah".

## THE POEM OF THE MANTLE

In the anthology of Arabic poems, the *Qasidat al-Burdah* has had a great impact upon the history of the qasida genre as a whole. No other Arabic poem has been more frequently recited, translated, imitated or commented upon in so many languages of the Islamic world. The *Qasidat al-Burdah*, al-Busiri's most famous poem in praise of the Prophet, is about 160 to 165 lines long. Its appellation "*al-Burdah*", meaning a mantle of woollen cloth in Arabic, refers to another highly esteemed poem in praise of Muhammad which is known after its opening words as "*Banat Su'ad*" and was composed by Ka'b b. Zuhayr. After the recitation Ka'b received, as a reward for his poem, the Prophet's mantle. When al-Busiri, some 650 years later, suffered a stroke and remained semi-paralysed, the Prophet appeared to him in dream guise, touched him with his hand and threw his mantle over his shoulders. Hazrat Busiri was instantly cured and set about to compose his poem called, in reference to this miraculous healing, the "Poem of the Mantle".

Taking its place among the most famous and widely read odes in the world, this work, just as it has been translated into all languages of great cultures, has also been translated into local dialects in Africa, Southeast Asia and the Balkans. The poem has been translated repeatedly into European languages since two centuries: into Latin (as *Carmen Mysticum Borda Dictum*, 1761), into English by J.W. Redhouse (Glasgow 1881), Faizlullah-Bhai (Bombay 1893), Arthur Jefferey (1962), Stefan Sperl (1996) and, recently, Hamza Yusuf (2005), into French by de Sacy (1822), Rene Basset (1894) and Hamza Boubakeur (1980), into Italian by Giuseppe Gabrieli (1901) and, finally, into German by Vincenz von Rosenzweig-Schwanau (1824), C.A. Ralfs (1860) and Uwe Topper (1991). The actual title of the poem, however, is not *Qasidat al-Burdah*, but "*al-Kawâkib al-durrîya fî madh kbayr al-barîya*" which, in Jan Knappert's translation, runs "The scintillating stars in praise of the Best of Mankind".

The poem was soon to become extremely popular and we know of at least a hundred commentaries, recensions, enlargements etc. Among its commentators, there are many famous scholars, poets and men of letters, e.g. Ibn Abî Hajala al-Tilimsânî (d. 776 AH), Ibn Marzûq al-Tilimsânî (d. in Cairo 781 AH), Badr al-Dîn al-Zarkashî (d. in Cairo 794 AH), Jalâl al-Dîn al-Mahallî (d. in Cairo 864 AH), al-Jalâl al-Suyûtî (d. in Cairo 911 AH), Shihâb al-Dîn al-Qastallânî (d. in Cairo 923 AH), Zakariyâ' al-Ansârî (d. in Cairo 926 AH), Ibn Hajar al-Haytamî (d. in Mecca 974 AH), 'Abd al-Qâdir b. al-'Aydarûs (d. in Ahmadâbâd 1038 AH) and Nûr al-Dîn al-Halabî (d. in Cairo 1044/1635). It has been translated into all the major Islamic languages, ranging from Turkish and Persian to Urdu, Malay and Swahili; in many a palace of the Ottoman period (e.g. in the Cairene Bayt al-Suhaymî), verses of the poem were inscribed on the walls. Today the *Burdah* is recited in various regions and countries, according to custom in different regions, during the Prophet's birthday celebrations (*manlîd*), on certain occasions in Ramadân, while washing the body of the dead, at circumcision, engagement and wedding ceremonies, on holy days and nights and also as a weekly scripture. Many magical usages are connected to almost each of its verses, as explained in detail by the 13th/19th century commentator Ibrâhîm al-Bâjûrî al-Azharî (d. 1277 AH). The final prayer section is read for paralysis seven consecutive days and health is pleaded for from Allah.

This poem is one of the noblest poetical productions of the seventh century after Islam. It holds its own against any of the best poems of the Abbaside times in florid diction, choice of words, and propriety of expression. perspicuity and charming eloquence of language, natural development of the train of thoughts, the subtlety of its transitions, current and harmonious flow of the metre, and absolute freedom from any kind of solecism. The poem abounds in a variety of images, similes and metaphors, which far from being indistinct, remote or forced are very distinct clear, apposite and happy, and are such as add greatly to the graphic description of the narrative and



to a clear elucidation of the incidents alluded to, while monotony in the metre and the language is greatly relieved by various verbal figures so much indulged in by the Post-Islamic poets. The figures of speech, both verbal and rhetorical, are such as command deep admiration on account of their exquisiteness, elegance and propriety of application.

The power of its artistry has been used in every period of time for keeping religious emotion vibrant and to keep alive love of Prophet Muhammad.

## AN ANALYSIS OF THE POEM

The Qasidat al-Burdah is in 10 parts and has 165 verses all of which end in the Arabic letter Meem, hence it is a "Meemiyya". Beginning with an exquisite allusion to the subject matter (بِوَاعِدِ الْإِثْلَهَانِ) in accordance with the almost established custom of introducing poems with Love Description (النَّسْهَبُ), the poem gives a short description of the woeful plight of a tender lover during his separation from his sweetheart (1-8). This kind of introduction being incongruous to the sublime and grave subject of the poem, the poet, in trying to avoid this uncongruity, artfully gives it a better turn by calling in the agency of the reproachers, who come to discover his secret love, betrayed by his tears and pale colour (9-12). Naturally availing himself of the opportunity to expostulate with the lover, he exhorts him to give up such light pursuits as being inconsistent with his old age (13-16). While pointing out what the old age requires him to do instead, while showing the manner in which it peremptorily bids him refrain from the indulgence of lust and passions (17-25), and while proposing to himself to make the best amends for the time he wasted therein (26-28), he slyly glides into his subject (بِرَاعَةِ التَّخْلِصِ) (29), viz.; the panegyrics of the Prophet (God's Grace be with him).

Proceeding to mention how the Prophet abstained from wordly indulgences (30-33), how he called people to the worship of one God (34-37), how he excelled all the noble prophets that preceded him in social, moral and mental Qualities (38-40), how he was then as a reward, invested by God with the enviable rank of a favourite (41-42), the poet tells us how mankind, at all times, being at a Loss to comprehend his true nature, not with standing his kindly taking every care not to try them with anything, beyond their capacity, had to admit his claims to every greatness and excellence, short only of divinity, he being but a human being after all (43-56); and how, while he stood so high among the prophets, and commanded the best respect of the people, he was always extremely affable, polite, accessible and gentle to his people. (57-61)

The poet is here naturally led in a poetic strain to sing of the wonderful and supernatural incidents that occurred at the time of the Prophet's birth and predicted his high mission (62-72),

He then sings of the few out of many miracles showed by him in support of the truth of his mission (73-94), the greatest of them being the glorious and the inimitable Quran (95-108) and the Ascension of the Prophet to the heavens (109-115), ending with his being invested by God with honours and ranks too high for any other prophet to attain (116-119).

Thus giving a short and lively description of the warlike deeds of the Prophet and of his noble disciples, who assisted him with their military achievements in support of his high mission (120-138) the poet assures us how ready and prompt he is in defending his own people against any calamities and in helping them in their distress (139-143).

At this stage the poet, reflecting on his past life and regretting the waste of his energies in serving and eulogising wordly people, which would rather compromise his interest in the good of the next world, makes amends by devoutly offering the poem to the Prophet (144-149), and tenders his apology, feeling confident in the generosity of the Prophet and the promises held forth by him to his people, which leave him no reason for despair even in spite of the enormity of his sins (150-152). Then gently hinting at the object he asks for (بِرَاعَةِ الْمَطْلَبِ) (153-154), and not coveting the gain of any wordly good (155), he invokes the promised intercession of the Prophet on his behalf on the Day of Judgement for the pardon of his sins and crimes, and thus consoles his despairing sinful conscience (156-160).

After a short prayer for himself (161-162) he finishes the poem (براءه الختام) very elegantly and appropriately, with invoking the eternal blessings of God on the head of the Prophet, his followers and his posterity, in well-rounded lines (163-165).

# THE VIRTUES AND SPECIALITIES

The virtues of Qasidat al-Burdah are innumerable. Some of its virtues (and specialities as appear in famous books) are mentioned here:

1. For blessings in life (long life) recite 1001 times.
2. For the removal of difficulties recite 71 times.
3. To remove drought recite 300 times.
4. For wealth and riches recite 700 times.
5. To have male children recite 116 times.
6. To make easy all difficult tasks recite 771 times.
7. Whoever recites it daily or has someone else recite it, and thereafter makes damm (blow) on him, will be safeguarded from all hardships.
8. Whoever recites it once daily and makes damm (blow) on his children, they will be blessed with long life.
9. Whoever recites it 17 times on a Thursday evening for 7 weeks will become pious and wealthy.
10. Whoever recites it in his bedroom for any work or special purpose, that purpose will be shown to him in a dream.
11. Whoever recites it 41 times in an old cemetery for 40 days, his enemies will be destroyed.
12. whoever reads it once daily on rosewater for 7 days and gives it to someone to drink, that persons memory will increase tremendously.
13. Whoever is afflicted with a great calamity or hardship, should keep 3 fasts and daily recite it 21 times.
14. Whoever writes it with musk and saffron and hangs it around his neck, will be safeguarded from seventy afflictions and difficulties.
15. The house in which it is read 3 times daily, will be protected from most difficulties.
16. If a person has important work, he should recite it 26 times on the night of Jumah (Thursday evening) and give 26 things in charity.
17. The house in which this qasidah is kept, will be safe-guarded from thieves, etc.
18. Whoever recites it 7000 times in his lifetime, will live up to the age of one hundred years.
19. Whoever reads it over rose water and sprinkles it over his clothes, will become respected and loved by the creation of Allah Ta'ala.
20. On a journey if recited once daily, one will be protected from ail hardships of travel.
21. Whoever is in debt should recite it 1000 times.
22. If someone reads it 41 times, or has someone else read it for him on the night of Jumuah, for a certain aim or purpose, will have his aim or purpose fulfilled.
23. The house in which this qasidah is read regularly will be saved from seven things:
  - i. From the evil of Jinn.
  - ii. From plague and epidemics.
  - iii. From smallpox.
  - iv. From diseases of the eyes.
  - v. From misfortune.
  - vi. From insanity.
  - vii. From sudden death.
24. The house in which this qasidah is read daily, its inhabitants will also be bestowed with seven benefits:
  - i. Long life.
  - ii. Abundance in sustenance.
  - iii. Good health.
  - iv. Help (from Allah).
  - v. One will see the NUR (splendour) of Sayyidina Rasulullah Sallallahu Alayhi Wasallam.
  - vi. Wealth.
  - vii. Happiness and contentment.



25. Whoever wishes to know whether he will derive benefit or harm from a journey, should read the qasidah 3 times, and before reading it, he should recite durood Shareef 1000 times He will thereafter be informed in a dream by Rasulullah Sallallahu Alayhi Wasallam whether it would be beneficial or harmful to travel.
26. Whoever wishes to know the condition of a traveller, should recite the Qasidah 3 times together with durood Shareef on a Thursday night.
27. To remove the evil effect of jinn, read once daily for 40 days and make damm (blow) on the affected person.
28. If a child is born, then read it 9 times on sea water and bath the child with it. The child will be saved from all types of calamities.
29. For labour pains (child birth), read 3 times and blow on rose water. Mix the rose water with ordinary water and drink it. Place a little on the loins as well and ease will be experienced immediately.
30. Whoever reads it once after embarking on a ship and passes through a severe storm, will be safeguarded. whoever is imprisoned, should recite it continuously and he will be freed.
31. If land is infertile, read and make damm (blow) on the seeds, thereafter plant them, abundant crops will grow.
32. If farmlands are infested or plagued with locusts, then read it 7 times on sand and sprinkle it through the lands. wherever the sand falls, that land will not be infested again.

In conclusion we find that for whatever purpose “Qasidat al-Burdah” is read, Insha-Allah that purpose will be fulfilled, with the precondition that ones earnings and food is halaal. One also becomes constant in eating, sleeping, and talking less. May Allah Ta'ala through His infinite grace and mercy accept this humble effort, grant us death with Iman, bestow us, our Ma'shaykh, and our families, eternal love for Sayyidina Rasulullah Sallallahu Alayhi Wasallam through the blessings of this qasidah.

Ameen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفَاتِحَةُ إِلَى خَضِرَتِ النَّبِيِّ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ يَا فَرْدُ يَا صَمَدُ

لَبِستُ ثَوْبَ الرَّجَاءِ وَالنَّاسُ قَدْ رَقَدُوا  
وَبِيتُ أَشْكُو إِلَى مَوْلَايَ مَا أَجِدُ

وَبِالضَّجِيعِينَ وَالْعَمَمِينَ قُدُّوْنَا  
وَبِالْحَسَنَ وَالْحُسَيْنَ إِذْهُمْ لَنَا سَنَدُ

أَشْكُو إِلَيْكَ أُمُورًا أَنْتَ تَعْلَمُهَا  
مَا لِي عَلَى حَمْلِهَا صَبْرٌ أَوْ لَا جَلْدُ

ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ شَافِعِنَا  
فِي يَوْمٍ لَا يَنْفَعُ الْوَالِدُ وَلَا وَلَدُ

فَلَا تَرُدُّنَهَا يَا رَبِّ خَائِبَةٍ  
فَبَحَرَ جُودِكَ يَرُومُ كُلُّ مَا يَرِدُ

ثُمَّ الصَّلَاةُ عَلَى الْهَادِي وَعِزَّتِهِ  
مُحَمَّدُ الْمُصْطَفَى مَا مِثْلُهُ وَاحِدُ

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ  
لَا إِلَهَ إِلَّا اللَّهُ مِنْ اللَّهِ نَرْجُو الْعُفْرَانِ

وَصَلِّ بِقَلْبٍ حَاضِرٍ غَيْرِ غَافِلٍ  
وَلَا تَلْهُوَا الَّذِي كَرِ الْمَقَابِرِ وَالْكَفَنِ

عَلَيْكَ بِتَقْوَى اللَّهِ فِي السِّرِّ وَالْعَلَنِ  
وَقَلْبِكَ نَخِيفُهُ مِنَ الرَّجْسِ وَالذَّرَنِ

وَمَا هَذِهِ الدُّنْيَا بِدَارِ إِقَامَةٍ  
وَمَا هِيَ إِلَّا كَالطَّرِيقِ إِلَى الْوَطَنِ

يُجُودِكَ وَأَعِصْمُنَا مِنَ الزَّيْغِ وَالْفِتَنِ

وَيَا رَبِّي عَامِلْنَا بِلُطْفِكَ وَاكْفِينَا

لِسُنَّةِ خَيْرِ الْخَلْقِ وَالسَّيِّدِ الْحَسَنِ

وَوَفِّقْ وَسَلِّدْ وَصَلِّحِ الْكُلَّ الْوَاحِدِينَ

صَلَاةُ اللَّهِ وَتَسْلِيمٌ إِلَى آخِرِ الزَّمَانِ

عَلَيْهِ صَلَاةُ اللَّهِ ثُمَّ سَلَامُهُ

حُسْبِيَ رَبِّي جَلَّ اللَّهُ مَا فِي قَلْبِي غَيْرَ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

وَصَدَّقْتَنَا بِمَا جَاءَنَا هُوَ الصَّادِقُ رَسُولُ اللَّهِ

أَخَذْنَا بَابَ مَوْلَانَا كَرِيمٍ لَيْسَ يَنْسَانَا

تُسَالِحُهُمْ مِنَ الذَّنْبِ وَغَفَّارِ الذُّنُوبِ اللَّهُ

مُحَمَّدٌ قَالَ يَا رَبِّي سُوِّ إِلِي أُمَّتِي بَعْدِي

عَرَجُ فِي لَيْلَةِ الْاِثْنَيْنِ إِلَى الْخُصْرَاءِ وَعَرْشِ اللَّهِ

مُحَمَّدُ زَيْنُ كُلِّ الزَّيْنِ لَهُ شَقَّ الْقَمَرِ نِصْفَيْنِ

سَأَلْتُ اللَّهَ يَرْحَمْنَا بِجَاهِكَ يَا حَبِيبَ اللَّهِ

وَصَلَّى اللَّهُ عَلَى الْهَادِي مُحَمَّدٍ سَاكِنِ الْوَادِي



اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ

فِي حُبِّ سَيِّدِنَا مُحَمَّدٍ

نُورِ الْبَدْرِ الْهُدٰى مُتَمِّمٌ

قَلْبِي يَحْنُ إِلَى مُحَمَّدٍ

مَا زَالَ مِنْ وَجْدِهِ مُتِمِّمٌ

مَا لِي حَبِيبٌ سِوَا مُحَمَّدٍ

خَيْرِ الرُّسُولِ النَّبِيِّ الْمَكْرَمِ

شَوْقُ الْمُحِبِّ إِلَى مُحَمَّدٍ

أَفْنَاهُ ثُمَّ بِهِ تَهَيَّمُ

فِي الْحُشْرِ شَافِعُنَا مُحَمَّدٌ

مُنْجِي الْخَلَائِقِ مِنْ جَهَنَّمَ

مِيلَادُ سَيِّدِنَا مُحَمَّدٍ

أُمُّ الْقُرَى بَلَدُ مُعْظَمِ

أَحْيَا الدُّجَا زَمَنَانَا مُحَمَّدٌ

مَوْلَاهُ سَلَمُهُ وَكَلَمُ

يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ يَا رَبِّ صَلِّ عَلَيْهِ وَسَلَّمَ

يَا سَيِّدَ الرُّسُلِ الْمُقَدَّمِ

أَدْعُوكَ أَحْمَدُ يَا مُحَمَّدُ

يَوْمَ الْقِيَمَةِ كَيْ أَنْعَمَ

إِشْفَعُ إِلَى اللَّهِ يَا مُحَمَّدُ

لَوْ كُنْتُ أَرْتَكِبُ الْمُحَرَّمَ

أَرْجُوا الشِّفَاعَةَ مِنْ مُحَمَّدٍ

يَوْمَ الْهُوَانِ بِهِ تَحْشَمُ

مَنْجَا وَمَلْجَأَنَا مُحَمَّدُ

وَالْحَقُّ بَيِّنٌ وَإِنْ تَكَلَّمَ

وَالنُّورُ جَاءَ بِهِ مُحَمَّدُ

جَبْرِيلُ قَالَ لَهُ تَقَدَّمَ

عَلَى السَّمَاءِ سَمَاءُ مُحَمَّدُ

مِنْهُمْ مَلَائِكَةُ مُسَوِّمٍ

وَالْجُنْدُ حِينَ غَزَا مُحَمَّدُ

لَيْسَ شِفَاى سِوَاءِ مُحَمَّدُ

قَلْبِي مَرِيضٌ جِسْمِي عَلِيلُ

وَالْكَفَرُ أَبْطَلَهُ فَهَدَّمَ

وَالدِّينَ أَظْهَرَهُ مُحَمَّدُ

وَالْأَلِ كُلِّهِمْ وَسَلَّمَ

صَلَّى إِلَهُ لَهُ عَلَى مُحَمَّدُ

وَعَلَى صَحْبِهِ وَسَلَّمَ

وَصَلَّى اللَّهُ عَلَى مُحَمَّدُ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ

## Chapter One

### فِي ذِكْرِ عِشْقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

#### Concerning The Love Of Rasulullah Sallallahu Alayhi Wasallam

In this chapter Allamah Busiri R.A. speaks of his love for Rasulullah Sallallahu Alayhi Wasallam. He tries to conceal this love and who his beloved is. For this reason he has not mentioned the name of Rasulullah Sallallahu Alayhi Wasallam, directly in the whole chapter. By mentioning places and things close to Madinah, he alludes to Rasulullah Sallallahu Alayhi Wasallam. Due to this excessive love and devotion for Rasulullah Sallallahu Alayhi Wasallam, he has become completely restless, thus exposing this love to everyone.

تَمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ

الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

On Your Beloved, the Best of All Creation

My Master, descend peace and blessings continuously and eternally

مَزَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بَدَمِ

أَمِنْ تَذَكُّرِ جِيرَانِ بَذِي سَلَمِ

That tears mixed with blood are flowing from your eyes

Is it because of your remembrance of the neighbours of Dhi-salam<sup>1</sup>

أَوْ أَوْمَضَ الْبَرْقُ فِي الظُّلُمَاءِ مِنْ إِصْمِ

أَمْ هَبَّتِ الرِّيحُ مِنْ تَلْقَاءِ كَاظِمَةٍ

Or it is the lightning struck in the darkness of the night, from the mount of Idam<sup>3</sup>

Or is it because of the breeze blowing from Kaazimah<sup>2</sup>

وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفْنِ يَوْمِ

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَّتَا

What is the matter with your heart, the more you tell it to come to its senses, the more it is distracted by love

What has happened to your eyes, the more you tell them to stop, the more they continue flowing

مَا بَيْنَ مُنْذَجِمٍ مِنْهُ وَمُضْطَرِمِ

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتَمٌ

While his eyes are shedding tears and his heart is glowing<sup>4</sup>

Does the fervent lover think that his love can be concealed

وَلَا أَرِقْتُ لِدُكْرِ الْبَانِ وَالْعَلَمِ

لَوْلَا الْهَوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلَلِ

Nor would you become restless at the remembrance of the cypress (tree)<sup>5</sup> and the high mountain<sup>6</sup>

Had it not been for the love, you would not have shed tears at the ruins (of your beloved)

بِهِ عَلَيْكَ عَدُولُ الدَّمْعِ وَالسَّقَمِ

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدْتُ

Borne against you by (such) reliable witnesses as your tears and your illness

How do you deny love after the testimony



مِثْلَ الْبَهَارِ عَلَى خَدَّيْكَ وَالْعَمَمِ

On your cheeks like yellow rose and the reddish tree

وَأَثَبْتَ الْوَجْدُ خَطِي عِبْرَةً وَضَعْنِي

Love has ingrained two lines of fear, and withered your face

وَالْحُبُّ يَعْتَزُّ بِاللَّذَاتِ بِالْأَلَمِ

And love transforms pleasure into pain

نَعَمْ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرْقَنِي

Yes! Thoughts of the beloved came to me at night and kept me awake

مِّنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلَمِ

From me to you if you do justice, you would not reproach me

يَا لَا تُعِمِّي فِي الْهُوسَى الْعَذْرَاءُ مَعْدِرَةً

You who reproach me, regarding my love for one of the tribe of Uzrah, excuse me

عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ

From those who malign (me), nor is there (something to) check my agony

عَدْتُكَ حَالِي وَلَا سِرِّي بِمُسْتَتِرِ

My state of love has been expressed to you, and now my secret is no longer concealed

إِنَّ الْمُحِبَّ عَنِ الْعَذَالِ فِي صَمَمِ

For verily a lover is deaf to his reproaching critics

مُخَضَّتِي النَّصْحَ لَكِنْ لَّسْتُ أَسْمَعُهُ

You have sincerely advised me, I did not heed it

وَالشَّيْبُ أَبْعَدُ فِي نَصْحٍ عَنِ التُّهَمِ

(Wisdom) in the advice of the elders is above suspicion

إِنِّي أَتَمَمْتُ نَصِيحَ الشَّيْبِ فِي عَذَلِي

I regarded with suspicion the advice of the elders in reproaching me

## Chapter Two

### فِي مَنْعِ هَوَى النَّفْسِ

#### Concerning Restraining Lust And Carnal Desires

In this chapter Allamah Busiri R.A. mentions two reasons for restraining of lust and carnal desires.

Firstly: A person falls in love due to lust and carnal desires. After mentioning love in the first chapter he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah Ta'ala. Secondly: Restraining lust and carnal desires is essential for gaining love for Rasulallah Sallallahu Alayhi Wasallam. The love which has for Rasulallah Sallallahu Alayhi Wasallam, is a pure love and can only be attained by purifying oneself of lust and carnal desires.

مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

Due to its ignorance, from the warning by grey hair and old age

فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظْتُ

Verily my soul which is laden evil did not heed the advice

ضَيْفِ أَلَمِّ بَرَأْسِي غَيْرَ مُحْتَشَمِ

For a guest (that) has lodged on (my) head nor did I honour (him)

وَلَا أَعَدْتُ مِنَ الْفِعْلِ الْجُمِيلِ قَرَى

And I have not prepared, for good deeds, a feast,

كَتَمْتُ سِرًّا بَدَأَ إِلَيَّ مِنْهُ بِالْكَتَمِ

I would have concealed my secret, which is exposed, by dyeing

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِرُهُ

Had I known that I would not be able to honour him (it)

كَمَا يُرَدُّ جَمَاحُ الْخَيْلِ بِاللُّجَمِ

Just as unmanageable horses are restrained by resins

مَنْ لِي بِرِدِّ جَمَاحٍ مِّنْ غَوَايَتِهَا

Who is there that can restrain my wayward-self from its waywardness

إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهَمِ

For verily food, only increases sensual desires

فَلَا تَرْمِ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا

Do not try, through sinning, to subdue sensual desires

حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمُهُ يَنْفَطِمِ

Loves suckling but when you wean it, will stop<sup>7</sup>

وَالنَّفْسُ كَالطِّفْلِ إِنْ تَهْمَلُهُ شَبَّ عَلَى

Your self (desires) is like a child when breastfed

إِنَّ الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يَصِمِ

Verily lust whenever it overpowers, gives either a mortal blow or tarnishes your character

فَاصْرِفْ هَوَاهَا وَحَازِمٌ أَنْ تُؤَلِّيَهُ

Then stop its inclinations and beware that it does not overpower you

وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعى فَلَا تُسِمِ

If it enjoys pasture, do not let it roam (graze) freely

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ

And guard it while it is grazing in (the field of) actions

مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السَّمَ فِي الدَّسَمِ

Since he does not know that there is poison in the fat

كَمْ حَسَنْتَ لِدَّةَ اللَّمْرِ قَاتِلَةً

How often has pleasure been considered good, whereas it turned out to be deadly

فَرُبَّ فَحْمَصَةٍ شَرٌّ مِنَ التُّخْمِ

For most times hungers (poverty) is more evil than overeating<sup>9</sup>

وَإِخْشَ الدَّسَائِسِ مِنْ جُوعٍ وَمِنْ شَبَعٍ

And fear the evil of (both) hunger and satiation<sup>8</sup>

مِنْ الْمُحَارِمِ وَالزَّمِ حُمِيَّةَ النَّدَمِ

Of forbidden sights and regard it as obligatory (upon yourself) to guard your eyes from forbidden things

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ

And shed tears from those eyes which have become full

وَإِنْ هُمَا مُحْضَاكَ النَّصِيحَ فَأَتَّهِمِ

And if both of them give you sincere advice, regard them with suspicion

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا

And resist both your self (nafs) and devil (shaytaan), and disobey them both

فَأَنْتَ تَعْرِفُ كَيْدَ الْخُصْمِ وَالْحَكَمِ

For you know well the deception of (such) an enemy or a wise (person)

وَلَا تُطِيعْ مِنْهُمَا خَصَمًا وَلَا حَكَمًا

And do not obey them both (nafs and shaytaan) as an enemy or as a wise (person)

لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِذِي عُقْمٍ

For verily I have attributed (claimed), through this, offspring from a barren person

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلاَ عَمَلٍ

I seek forgiveness from Allah from such sayings (preachings) which I do practice upon

وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

And I was not steadfast (on deen) so then of what use (value) is my saying to you: "Be steadfast!" (on deen)

أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا اتَّعَمَرْتُ بِهِ

I command you to do good but I do not command myself to do the same

وَلَمْ أَصِلْ سِوَايَ فَرَضٍ وَلَمْ أَصُمْ

And I did not perform salaah nor did I fast except what was obligatory

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً

And I made no provisions before death of voluntary (nafl) worship



## Chapter Three

### فِي مَدَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

#### Concerning The Praises Of Rasulallah Sallallahu Alayhi Wasallam

After claming his love in the first chapter, and how to attain it, in the second Allamah Busairi R.A. begins the praises of Rasulallah Sallallahu Alayhi Wasallam. He openly declares his love and shows the great qualities and prefect character of Rasulallah Sallallahu Alayhi Wasallam. While showing his love he also shows the unrestricted and unlimited love which Allah Ta'aala has ability Allamah Busairi R.A. has for Rasulallah Sallallahu Alayhi Wasallam. When Allah Ta'aala has praised the beloved Nabi Sallallahu Alayhi Wasallam, then why should He and all of us also not try to excel in our praises and love for Rasulallah Sallallahu Alayhi Wasallam.

أَنْ اشْتَكَتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ

Until his feet complained of injury due to being swollen

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَى الظَّلَامَ إِلَى

I transgressed the sunnat of him (Nabi, Sallallahu Alayhi Wasallam) who passed the night (in ibadat)

تَحْتَ الْحِجَارَةِ كَشْحًا مُتَرَفِّفَ الْأَدَمِ

A stone beneath which is his delicate skin

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى

And he tied and folded, on account of hunger, around his stomach

عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ

Towards it, but he was (completely) disinclined due to his high courage

وَرَأَوْدَتُهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ

And high mountains of gold (tried to) tempt him

إِنَّ الضَّرُورَةَ لَا تَعْدُو أَعْلَى الْعِصْمِ

For verily need never prevails (overpowers) the infallible

وَأَكْثَدَتْ زُهْدَهُ فِيهَا ضُرُورَتُهُ

His piety increased inspite of his need

لَوْلَا لَهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

For had it not been for him this world would not have come out of non existence

وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضُرُورَتُهُ مَنْ

For verily need never prevails (overpowers) the infallible

حَسَنْتُ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

بَلَغَ الْعُلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ

عَلَىٰ حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ

On Your Beloved, the Best of All Creation

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

My Master, descend peace and blessings continuously and eternally

وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

And of both groups, Arabs and non Arabs

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ

Muhammad (Sallallahu Alayhi Wasallam) is the leader of both worlds and both creations (man and jinn)

أَبْرَ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمَ

More truthful than him in saying "No" or "Yes"

نَبِيِّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ

Our Nabi, the one who commands (good), forbids (evil). There is non (parallel to him)

لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمٍ

For every fear (and distress) that is going to come (on the day) of agony (and fears)

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ

He is (Allah's) most beloved, whose intercession is hoped for

مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْفَصِمٍ

Clinging to a rope which will never snap

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ

He called (people) towards Allah, so those who cling to him

حَسَنَتْ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

بَلَغَ الْعُلَىٰ بِكَمَالِهِ كَشَفَ الدُّجَىٰ بِجَمَالِهِ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَىٰ آلِهِ

وَلَمْ يُدْأِئُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

And (the other Ambiyaa) cannot come near his in knowledge and noble nature kindness

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ

He transcends the Ambiyaa, physically and in (noble) character

غُرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدِّيمِ

(Like a) handful (of water) from the ocean or (a few) sips from continuous rains

وَكُلُّهُمْ مِّن رَّسُولِ اللَّهِ مُلْتَمِسٌ

They all obtained from Rasulullah (Sallallahu Alayhi Wasallam)

مِنْ نُّقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

(Either) of a point of knowledge or to gain one wisdom from (his) wisdom

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ

And they all stopped before him at their (assigned) limits

ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِئًا نَّسَمِ

And then the creator of all creation chose his as (His) most beloved

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ

For he is the one with whom, ended all outward and inward perfection

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسَمٍ

The jewel of (excellence) in him is indivisible

مُنَزَّةٌ عَنْ شَرِيكَ فِي مَحَاسِنِهِ

He has no equal in his magnificence

وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتَكَمْ

Then decide and say what you wish in praise of him (Rasulullah Sallallahu Alayhi Wasallam)

دَعْ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ

Discard what the christians claim about their Nabi

وَأَنْسِبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عَظَمِ

And attribute to his dignified status as much greatness as you wish

وَأَنْسِبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ

And attribute towards his personality whatever you wish of excellence

حَدُّ فَيُعْرِبُ عَنْهُ نَاطِقٌ بِفَمٍ

Bounds, that a speaker might (be able to) express with his mouth

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ

For verily excellence of the Messenger of Allah has no (limits)

أَحْيَى اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ

Then his name would have, when called out brought decaying bones back to life

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا

If his miracles were proportionate (according ) to his rank, in greatness,

حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نُهَمِ

Out of keen interest (kindness) for us, neither were we suspicious about the truthfulness of his mission) nor were we confounded (by his doctrines)

لَمْ يَمْتَحِنَّا بِمَا تَعْيَى الْعُقُولُ بِهِ

He did not try to (test) us with that which would confound our minds

لِلْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَجِمِ

Those near and far, except according to their (helpless) imperfect understanding

أَعْيَى الْوَرَى فَهُمْ مَعْنَاهُ فَلَيْسَ يُرَى

His perfect inner nature made people helpless from comprehending, so it was not understood

صَغِيرَةٌ وَتَكِلُ الطَّرْفُ مِنْ أَمَمِ

Verily small, yet hurts (dazzles) the eye (when you stare at it)

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ

Like how the sun is seen by the eyes from far

قَوْمٌ نِيَامٌ تَسْلُوا عَنْهُ بِالْحُلُمِ

A sleeping nation whose description of him are (like interpretations of) a dream

وَكَيفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ

And can the reality of him be comprehended in this world

وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

And verily he is the best of all the creation of Allah

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ

So the extreme depth of (our) knowledge concerning him, is that he is a man

فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

Verily they have been derived from his NUR

وَكُلُّ آيِ اتِّي الرُّسُلُ الْكِرَامُ بِهَا

Every miracle which all the Nabi's showed

يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

Which show their lights to people only in the dark

فَإِنَّهُ شَمْسٌ فَضْلُهَا كَوَاكِبُهَا

For verily he is the sun of virtue (and ) they (Ambiyaa) are its stars

هَا الْعَالَمِينَ وَأَحْيَتْ سَائِرَ الْأُمَمِ

Universally and gave life to all the nations

حَتَّى إِذَا طَلَعَتْ فِي الْكَوْنِ عَمَّ هُدَا

Until when the sun rose his light spread



بِالْحُسْنِ مُشْتَمِلٍ بِالشَّرِّ مُتَّسِمٍ

(Who) was vested with beauty and disguised by pleasant temperament

أَكْرَمَ بِخُلُقٍ نَبِيٍّ زَانَهُ خُلُقٌ

How noble are the physical qualities of Nabi Sallallahu Alayhi Wasallam, adorned with good character

وَالْبَحْرِ فِي كَرَمٍ وَالْدَّهْرِ فِي هَمَمٍ

And the ocean in generosity and time its fearless courage

كَالزَّهْرِ فِي تَرَفٍ وَالْبَدْرِ فِي شَرَفٍ

(He) is like a blooming flower in its freshness and the full moon in splendour

فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

As though (he is) in the midst of a large army and its retinue

كَأَنَّهُ وَهُوَ فَرْدٌ فِي جَلَالَتِهِ

Even when alone, it appears sue to his grandeur

مِنْ مَعْدِنِ مَنْطِقٍ مِنْهُ وَمُبْتَسَمٍ

From the two mines, of his speech and his smiles

كَأَمِّمَا اللُّؤْلُؤُ الْمَكُونُ فِي صَدَفٍ

It is like pearls well preserved in oysters

طُوبَى لِمُنْتَشِقٍ مِنْهُ وَمُلْتَثِمٍ

Glad tidings be to the person who smells it (the dust) and kisses it

لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظَمَهُ

No perfume equals the dust which is touching his (Rasulullah Sallallahu Alayhi Wasallam's mubarak ) body

## Chapter Four

### فِي مَوْلِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

#### Concerning The Birth Of Rasulallah Sallallahu Alayhi Wasallam

Allamah Busiri R.A. in this chapter speaks of the birth of Rasulallah Sallallahu Alayhi Wasallam. In the pervious chapter his praises were mentioned. The blessed day on which Rasulallah Sallallahu Alayhi Wasallam, was born is a praise worthy event. The birth of Rasulallah Sallallahu Alayhi Wasallam, illuminated the entire universe. Some miracles and incidents which took place at the time of birth are mentioned in this chapter. These were signs of the greatness of Rasulallah Sallallahu Alayhi Wasallam. Rasulallah Sallallahu Alayhi Wasallam came to remove all difficulties and calamities from the world.

يَا طَيْبٌ مُبْتَدَأُ مِنْهُ وَمُخْتَتَمٌ

the excellence! Of his beginning and his end

أَبَانَ مَوْلِدُهُ عَنْ طَيْبِ عُنْصُرِهِ

His birth distinctly showed his pure origin

قَدْ أُنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنَّقَمِ

Were warned with the approach of misfortune and punishment

يَوْمَ تَفَرَّسَ فِيهِ الْقُرْسُ أَهْمُهُ

On that day the Persians discovered that they (were going face misfortune)

كَشَمَلِ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِ

Like how the army of Kisra was scattered never to be untied again

وَبَاتِ إِيوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ

And the walls of the palace of Kisra trembled and crumbled

عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمٍ

While the rivers (of Persia) had sleepless eyes (dries up) from excessive sorrow

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسَفٍ

And the fire (of the Persians) took a cool breath (subsided and died out), out of regret.

وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمٍ

And the (thirsty) water bearer returned in anger with disappointment

وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بُحَيْرَتُهَا

Saawah (village in Persia) became grief stricken with the drying up of its lake

حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ

Due to grief, while water was (affected by) the blazing fire

كَأَنَّ النَّارَ مَا بِالْمَاءِ مِنْ بَلَلٍ

It is as though fire became wet like water

وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

And the truth (nubuwaat) appeared with these anwaar, and with their voices

وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ

And the jinn was shouting (at the appearance of Rasulallah Sallallahu Alayhi Wasallam) and the NUR was glistening

تُسْمَعُ وَبَارِقَةُ الْإِذْأَارِ لَمْ تُشَمِ

Nor did they hear and the lighting of warning was nor seen by them

عَمُوا وَصَمُّوا فَأِعْلَانُ الْبَشَائِرِ لَمْ

(The kaafir) became blind and deaf, to the announcements of glad tidings

بِأَنَّ دِينَهُمُ الْمَعُوجُ لَمْ يَقُمْ

That their false religions would not stand

مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ

After their fortune tellers had informed the people

مُنْقَضَةً وَفَقَ مَا فِي الْأَرْضِ مِنْ صَنَمٍ

Falling just as (their) idols were (falling) on earth

وَبَعْدَ مَا عَايَنُوا فِي الْأُفُقِ مِنْ شُهُبٍ

And even after they witnessed shooting stars on the horizon

مِّنَ الشَّيَاطِينِ يَقْفُوا إِثْرَ مُنْهَزِمٍ

The devils (shaytaan), one after the other

حَتَّى غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ

So much so that they kept running from the path of wahi

أَوْ عَسْكَرٍ بِالْحَصَى مِنْ رَّاحَتَيْهِ رُمِ

Or like that army (put to flight) upon whom (Rasulullah Sallallahu Alayhi Wasallam) threw pebbles

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ

As though in running away the shaytaan were the army of Abrahah

نَبَذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمٍ

Like how ( Hadhrat Yunus Alayis Salaam) when he made tasbih (of Allah) was thrown out from the stomach of the swallowing (fish)

نَبَذَ أَبَاهُ بَعْدَ تَسْبِيحِ بَيْطِنِهِمَا

Which he threw after their making tasbih in his (mubarak hands)



## Chapter Five

### فِي ذِكْرِ يَمْنِ دَعْوَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

#### Concerning The Blessedness Of The Invitation (Calling Towards Islam) of Rasulullah Sallallahu Alayhi Wasallam

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً	تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ
The trees answered his call, prostrating	Walking towards him on shins (truck) without feet
كَأَنَّمَا سَطَرْتُ سَطْرًا لَمَّا كَتَبْتُ	فَرَوْعُهَا مِنْ بَدْيِ عِ الْحُطِّ فِي اللَّقَمِ
It is though writing lines that were written	With their branches, calligraphically writing of his perfection
مِثْلُ الْغَمَامَةِ أَذْنَى سَارَ سَائِرَةً	تَقِيهِ حَرَّ وَطَيْسٍ لِلْهَجِيرِ حَمٍ
Like the cloud following him wherever he went	Sheltering him from the intense heat, (as that) of an oven in the blazing summer
أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ	مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةً الْقَسَمِ
I take an oath (of truth) by the moon that was split, it bears	A connection with his heart (which shows) the truth of my oath
وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ	وَكُلَّ طَرَفٍ مِنَ الْكُفَّارِ عَنْهُ عَمٍ
What excellence qualities and noble deeds the cave contained (in it)	While every eye (of the disbelievers) was blind him
فَالصِّدْقُ فِي الْغَارِ وَالصَّدِيقُ لَمْ يُرَيَا	وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرَمٍ
The truth (sidq) and the true (siddique) in the cave were not seen (by the disbelievers)	And they were satiny "There is no one in the cave"
ظَنُّوا الْحَمَامَ وَظَنُّوا الْعُنْكَبُوتَ عَلَى	خَيْرِ الْبَرِّيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ
They thought a wild dove and a spider would not	Lay an egg, or spin a web for the best of creation
وَقَايَةُ اللَّهِ أَغْنَتْ عَنْ مُضَاعَفَةٍ	مِنْ الدُّرُوعِ وَعَنْ عَالٍ مِنَ الْأُطْمِ
The protection of Allah (made him) dispensed with double	From armours and high forts
مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ	إِلَّا وَنِلْتُ جَوَارًا مِنْهُ لَمْ يُضْمِ
Whenever time caused me any distress and I took refuge in him	I receive shelter from him which was not misused
وَلَا التَّمَسُّتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ	إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرٍ مُسْتَلَمِ
I did not ask for the wealth of the two worlds from his hand	But I received a great gift the best hand that was ever kissed

قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يُمْ

Heart does not sleep , when eyes sleep

لَا تُنْكِرِ الْوَحْيِ مِنْ رُؤْيَاهُ إِنَّ لَهُ

Do not deny that his dreams are revelations ( wahi), for verily his

فَلَيْسَ يُنْكَرُ فِيهِ حَالُ مُحْتَلَمٍ

At that time dreams cannot be denied

وَذَلِكَ حِينَ بُلُوغٍ مِّنْ نُبُوَّتِهِ

And this was at (the period of) puberty of his prophethood

وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَّهِمٍ

Nor was any Nabi accused (of lying when) giving knowledge of the unseen

تَبَارَكَ اللَّهُ مَا وَحْيٍ بِمُكْتَسَبٍ

Great are the blessings of Allah that wahi is nor earned

بِدُونِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمْ

Without it justice cannot be established amongst people

آيَاتُهُ الْغُرُّ لَا يَخْفَى عَلَى أَحَدٍ

His miracles are (completely) clear, not hidden from anyone

وَأَطْلَقْتُ أَرْبَابًا مِّنْ رِّبْقَةِ اللَّمَمِ

And set free the insane from the chains (fetters) of insanity

كَمْ أَزْرَأَتْ وَصَبَّأَ بِاللَّمَسِ رَاحَتُهُ

How often has his hand granted freedom (cure) from disease by (his) touch

حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصِرِ الدُّهُمِ

Until it resembled a white spot on black times

وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ

He revived the starving year (of famine) through his dua

سَيِّبًا مِّنَ الْيَمِّ أَوْ سَيْلًا مِّنَ الْعَرِمِ

Gushing forth from the sea or like the torrential flood of Arim

بِعَارِضٍ جَادٍ أَوْ خَلَّتِ الْبِطَاحُ بِهَا

By means of a cloud which rained so abundantly, you would think large rivers

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ

## Chapter Six

### فِي ذِكْرِ شَرَفِ الْقُرْآنِ

#### Concerning the Glory of the Qur'an

In this chapter Allamah Busairi (R.A.) describes the miracle of the Holy Qur'an. Every miracle of all the other prophets was only temporary and was only witnessed by those who were present at that time. The Holy Qur'an is that ever lasting miracle which is witnessed by all people for all time to come. Allamah Busairi encourages people to recite the Holy Qur'an and act upon its commands.

ظُهُورُ نَارِ الْقُرَى لَيْلًا عَلَى عِلْمٍ

Like the lighting of fires on the hillside at night for guests

دَعْنِي وَوَصِّفِي آيَاتٍ لَهُ ظَهَرَتْ

Allow me to describe the miracles of him (Rasulullah Sallallahu Alayhi Wassallam) exposed (performed)

وَلَيْسَ يَنْقُصُ قَدْرًا وَهُوَ غَيْرُ مُنْتَظَمٍ

But its value does not diminish (in the least when not strung on a necklace)

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظَمٌ

The beauty of a pearl is further enhanced in a necklace

مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشِّيمِ

That which (him (Rasulullah Sallallahu Alayhi Wassallam) has of noble character and good habits

فَمَا تَطَاوَلُ أَمَالُ الْمَدِيحِ إِلَى

So why should the ambitions of those who praise not increase towards

قَدِيمَةُ صِفَةِ الْمُوصُوفِ بِالْقَدَمِ

(As well as being) eternal which is quality (of Allah) Who is described with eternity

آيَاتُ حَقٍّ مِنَ الرَّحْمَنِ مُحَدَّثَةٌ

Verses of truth from the Most Merciful (Allah Ta'ala) newly heard

عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَامٍ

About the hereafter as well as of Ad and Iram

لَمْ تَقْتَرِنْ بِزَمَانٍ وَهِيَ تُخْبِرُنَا

It is not connected with any period of time, while it informs us

مِّنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمْ

Of the other Nabi's (for) when (their miracles) came but did not remain

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجَزَةٍ

Which remains with us forever, therefore it is superior to every miracle

لِّذِي شِقَاقٍ وَلَا يَبْغِينَ مِنْ حَكَمٍ

By the enemies nor so they require any judge

مُحْكَمَاتٍ فَمَا تَبْقِيَنَّ مِنْ شُبْهَةٍ

Absolutely clear (as evidence) so it did not leave (room for any) doubts

أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَامِ

(Due to) the enmity of the enemy towards it, (but that he) refrained from it seeking a truce

مَا حُورِبَتْ قَطُّ إِلَّا عَادٍ مِنْ حَرْبٍ

No one opposed it ever except for the vehement enemy



رَدَّ الْغَيُورِ يَدَ الْجَانِي عَنِ الْحَرَمِ

Just as a respectable man keeps off the hand of a transgressor from his harem

رَدَّتْ بَلَاغُهَا دَعْوَى مُعَارِضِهَا

Its eloquence refuted the accusations of its objectors

وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ

And the (Qur'an) transcends the jewels of the sea in beauty and value

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ

Its meaning is like the waves of the ocean in helping (one another)

وَلَا تُسَامُ عَلَى الْإِكْتَارِ بِالسَّامِ

Nor would you (be) satiated by its constant repetition (recitation)

فَمَا تَعُدُّ وَلَا تُحْطَى عَجَائِبُهَا

Its wonders cannot be counted nor comprehended

لَقَدْ ظَفِرْتَ بِحَبْلِ اللَّهِ فَاَعْتَصِمِ

You have succeeded with the hope of Allah, therefore hold steadfast onto it

قَرَرْتُ بِهَا عَيْنُ قَارِيهَا فَقُلْتُ لَهُ

It cools the eye of its reciter, so I said to him

أَطْفَأَتْ حَرَّ لُخَى مِنْ وِرْدِهَا الشَّبِيمِ

Then you have doused the blazing fire with its cool water

إِنْ تَتْلُهَا خِيفَةً مِّنْ حَرِّ نَّارٍ لُّخَى

If you recite it due to fear of the heat of blazing fire

مِنَ الْعَصَاةِ وَقَدْ جَاءُوهُ كَالْحَمَمِ

Of the sinners even though they came to it (with faces) black as coal

كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ

It is the Houze-e-Kauthar with which faces are illuminated

فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

Justice, without which, amongst man cannot be established

وَكَالصِّرَاطِ وَكَالْمِيزَانِ مُعْدِلَةً

It is like the straight bridge like the scales in equilibrium

تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفَهِمِ

(Feigning ) ignorance while they are shrewd

لَا تَعْجَبَنَّ لِحُسُودٍ رَّاحَ يُنْكِرُهَا

Do not be astonished if the jealous person rejects it

وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

The mouth rejects the (sweet) taste of water due to sickness

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَّمَدٍ

Verily the eye rejects the ray of the sun due to dust

## Chapter Seven

### فِي ذِكْرِ مِعْرَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

#### Concerning The Mi'raaj Of Rasulallah Sallallahu Alayhi Wasallam

Allamah Busairi (R.A.) writes this poem in chronological sequence concerning the life and mission of Rasulallah Sallallahu Alayhi Wassallam. After praising Rasulallah Sallallahu Alayhi Wassallam and mentioning his birth he discusses the invitation of Rasulallah Sallallahu Alayhi Wassallam toward Allah Ta'aala. With the first wahi the prophethood of Rasulallah Sallallahu Alayhi Wassallam is proclaimed. In this chapter Allamah Busairi speaks of the miraculous journey (Mi'raj) of Rasulallah Sallallahu Alayhi Wassallam to the seventh heaven. On this journey Rasulallah Sallallahu Alayhi Wassallam passed the Sidratul-Muntahaa and was taken to such close proximity to Allah Ta'aala, where no other creation had ever gone or will ever go again. Allamah Busairi shows that Rasulallah Sallallahu Alayhi Wassallam superseded every other creation in rank.. From this one can gauge his (Sallallahu Alayhi Wassallam's) exalted status.

سَعِيًّا وَفَوْقَ مُتُونِ الْأَيْتِقِ الرَّسْمِ

Running the (mounted) on the backs of fast camels

يَا خَيْرَ مَنْ يَمَّمُ الْعَافُونَ سَاحَتَهُ

You the best of those to whose court seekers of bounties resort

وَمَنْ هُوَ النِّعْمَةُ الْعُظْمَى الْمُغْتَنِمِ

And O you who is the greatest bounty for a person who avails himself of it

وَمَنْ هُوَ الْآيَةُ الْكُبْرَى الْمُعْتَدِلِ

And O you is the greatest sign for he who takes a lesson

كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِّنَ الظُّلَمِ

As the full moon travels through intense darkness

سَرَيْتَ مِنْ حَرَمٍ لَّيْلًا إِلَى حَرَمٍ

You travelled by night from one sacred place to another

مِّنْ قَابِ قَوْسَيْنِ لَمْ تُدْرَكَ وَلَمْ تُرَمِ

At the distance of two cubits length, as has never been attained nor sought

وَبِتَّ تَرْقَى إِلَى أَنْ نِلْتَ مَنْزِلَةً

And you continued ascending until you attained a position

وَالرُّسُلُ تَقْدِيمَ تَخْدُومٍ عَلَى خَدَمِ

And Rasuls just as a servant gives preference to his master

وَقَدْ مَتَكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا

And you preferred due to your position by all the Ambiyaa

فِي مَوْكَبٍ كُنْتَ فِيهِ صَاحِبُ الْعَلَمِ

In a procession in which you were the standard bearer

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ

You passed the seven heavens with them

مِّنَ الدُّنُوِّ وَلَا مَرَقَى الْمُسْتَنِمِ

In closeness, nor any (room for ascent) for any one to advance

حَتَّى إِذَا لَمْ تَدَعْ شَأْوَ الْمُسْتَبِقِ

Until you left no gaol (for) any competitor to strive for

نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

You were invited to his majestic and unique position

خَفَضْتَ كُلَّ مَقَامٍ بِالْإِصَافَةِ إِذْ

You made inferior every position by (your) advance, when

عَنِ الْعُيُونِ وَسَرِّ أَيْ مُكْتَتِمِ

From all eyes, and secrets well concealed

كَيْمَا تَفُوزَ بِوَصْلِ أَيْ مُسْتَتِرِ

So that you may be successful in reaching the most concealed

وَجَزْتَ كُلَّ مَقَامٍ غَيْرِ مُزْدَحَمِ

And you surpassed every position which none other passed

فَحَزْتَ كُلَّ فِخَارٍ غَيْرِ مُشْتَرَكِ

So you acquired every (status) worthy of pride unrivalled

وَعَزَّ إِذْ رَأَى مَا أُؤْلِيَتْ مِنْ نِعَمِ

And uncomprehensible are those bounties which conferred upon you

وَجَلَّ مَقْدَارُ مَا أُؤْلِيَتْ مِنْ رُتَبِ

And extremely excellent are the ranks that were granted to you

مِنَ الْعِنَايَةِ كُنَّا غَيْرَ مُنْهَدِمِ

By the Grace of Allah a pillar which is indestructible

بُشْرَى لَنَا مَعَشَرَ الْإِسْلَامِ إِنَّ لَنَا

Glad tiding be to us o people of Islam. We have

بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

Because of the noblest of messengers, we are the noblest of ummats

لَمَّا دَعَى اللَّهُ دَاعِينَا لِطَاعَتِهِ

When Allah called, the one who invited us (Rasulullah Sallallahu Alayhi Wassallam) to His worship



## Chapter Eight

### فِي ذِكْرِ جِهَادِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

#### Concerning The Jihad Of Rasulallah Sallallahu Alayhi Wassallam

Up to the time of Mi'raj Rasulallah Sallallahu Alayhi Wassallam and the Sahabah Radiyallahu Anhum were living in Makkah. In the thirteenth year of nubuwat they were commanded by Allah Ta'aala to make hijrat to Madinah. After establishing an Islamic state in Madinah Rasulallah Sallallahu Alayhi Wassallam was given permission to make Jihad against the kuffar. By means of jihad and tabligh, Islam became the dominant religion. Allamah Busairi in this chapter discusses the jihad of Rasulallah Sallallahu Alayhi Wassallam , as well as his unflinching faith and trust in Allah Ta'aala. He also discusses his unparalleled bravery, heroic feats and spirit of sacrifice for the Deen of Islam by both Rasulallah Sallallahu Alayhi Wassallam as well as the Sahabah Radiyallahu Anhum.

كَنْبَاءٍ أَجْفَلَتْ عُقْلًا مِّنَ الْغَنَمِ

Just as a heedless goat that has strayed the heard becomes scared to a sudden alarm

رَاعَتْ قُلُوبَ الْعِدَايَ أَنْبَاءُ بَعْثَتِهِ

The hearts of his enemies were struck with terror at the news of his advent

حَتَّى حَكُوا بِالْقِنَا حُمًّا عَلَى وَصْمٍ

Until, by the effects of lances they were like meat on a chopping block

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مُعْتَرِكٍ

He never ceased to encounter them at every battle

أَشْلَاءَ شَالَتْ مَعَ الْعُقْبَانِ وَالرُّحَمِ

The corpses which were carried away by vultures and eagles

وَدُّوا الْفِرَارَ فَكَادُوا يَغِيْطُونَ بِهِ

They loved fleeing that they would envy

مَا لَمْ تَكُنْ مِّنْ لَّيَالِي الْأَشْهُرِ الْحُرُمِ

As long as it was not nights of the sacred months (Ashur-e-Horum)

تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا

Nights would pass without them knowing number

بِكُلِّ قَرْمٍ إِلَى لَحْمِ الْعَدَا قَرِمٍ

With every brave warrior, greedy for the flesh of the enemy

كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ

It is as though the religion of Islam was a guest that visited their house

تَرْمِي بِمَوْجٍ مِّنَ الْأَبْطَالِ مُلْتَطِمٍ

They would strike ( the enemy) with a massive wave of brave warriors

يَجْرُ بِحَرِّ حُمَيْسٍ فَوْقَ سَابِجَةٍ

He used to lead an ocean of an army on galloping horses

يَسْطُوا بِمُسْتَأْصِلٍ لِلْكَفْرِ مُصْطَلِمٍ

Fighting to exterminate the roots of kufr and to destroy it

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ

Of every volunteer, having hope of reward from Allah

مِّنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

Reunited after her estrangement, with her family

حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ

Until the religion of Islam became of them

مَكْفُولَةً أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي

And a loving husband, so she did not suffer from orphanhood nor widowhood

Always taken care of by an affectionate father

مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَدِمٍ

What was his experience with them in each contest (battle)

هُمْ الْجِبَالُ فَسَلْ عَنْهُمْ مَصَادِمَهُمْ

They were mountains, so ask about them from him who fought them

فُضُولَ حَتْفٍ لَهُمْ أَذْهَى مِنَ الْوَحْمِ

The verdict death for them was more severe than an epidemic

فَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ أَحَدًا

Ask (them about the condition of) Hunain, Badr, Uhad

مِنَ الْعِدَايِ كُلِّ مُسَوِّدٍ مِنَ اللَّحْمِ

Into every black lock of (hair) of their enemies

الْمُصْدِرِ رِيَّ الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ

(They made their) white (shinning) swords red (with blood) after they were plunged

أَقْلَامُهُمْ حَرَفَتْ جِسْمَ غَيْرِ مُنْعَجِمٍ

By their pens (lances). Like undotted letters,

وَالْكَاتِبِينَ بِسُمْرِ الْخَطِّ مَا تَرَكَتْ

And they write (with arrows) in calligraphic writing (on those of the bodies), which was left out

وَالْوَرْدُ يَمْتَارُ بِالسَّيْمَا مِنَ السَّلَمِ

Like arose is distinguished by (characteristic) marks from a thorn tree

شَاكِي السِّلَاحِ لَهُمْ سَيِّمًا تَمَيِّزُهُمْ

Completely clad with weapons they had characteristic marks to distinguish them

فَتَحَسِبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمٍ

So you would think every brave man to be a flower in the bud

تُهْدِي إِلَيْكَ رِيَا حِ النَّصْرِ نَشْرَهُمْ

The winds of help (from Allah) would guide you to their fragrance

مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحَزْمِ

On account of the strength and bravery, not because of the tightness of their saddles

كَأَنَّهُمْ فِي ظُهُورِ الْحَيْلِ نَبْتُ رَبَا

As though they were, when on horse back like the plants on hills

فَمَا تُفَرِّقُ بَيْنَ الْبُهْمِ وَالْبُهْمِ

So they could not make distinction between a lamb and a mighty warrior

طَارَتْ قُلُوبُ الْعِدَايِ مِنْ بَأْسِهِمْ فَرَقًا

The hearts of the enemies flew into terror (due to their) prowess

إِنْ تَلَقَّه الْأُسْدُ فِي آجَامِهَا تَجِمِ

Even if a lion meets him in its den it begins to fear

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ

And the person who has the help of Rasullallah Sallallahu Alayhi Wassallam with him

بِهِ وَلَا مِنْ عَدُوٍّ غَيْرِ مُنْقَسِمٍ

By him, nor would you find any enemy, but in pieces

وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرِ مُنْتَصِرٍ

And you would never see a friend not assisted

كَاللَّيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمٍ

Like a lion which lodges with its cubs in a jungle

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مَلَّتِهِ

He lodged his ummat in the fort of his religion

فِيهِ وَكَمْ خَصَّمَ الْبَرْهَانَ مِنْ خَصَمٍ

Concerning him, and the clear evidence (of Allah), disputed many a plaintiff

كَمْ جَدَلَتْ كَلِمَاتُ اللَّهِ مِنْ جَدَلٍ

How many queries did the words of Allah have with defiers

فِي الْجَاهِلِيَّةِ وَالَّتَادِيْبِ فِي الْيَوْمِ

In the period of ignorance, and such noble etiquettes in an orphan

كَفَاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجَزَةً

It is sufficient for you as a miracle (to have so vast) knowledge in an unlettered person



## Chapter Nine

فِي طَلَبِ مَغْفِرَةٍ مِنَ اللَّهِ تَعَالَى وَ شَفَاعَةِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### Concerning Seeking Forgiveness From Allah Ta'aala And Intercession By Of Rasulallah Sallallahu Alayhi Wassallam

After discussing the life of Rasulallah Sallallahu Alayhi Wassallam, his perfection and exalted status Allamah Busairi (R.A) in this chapter seeks forgiveness from Allah Ta'aala through the intercession and Waseela of Rasulallah Sallallahu Alayhi Wassallam. Allamah Busairi (R.A) says that his life was wasted in sin and disobedience, he regrets his misdeeds and turns towards Allah Ta'aala seeking forgiveness and repentance. He uses this poem as a Waseela through Rasulallah Sallallahu Alayhi Wassallam to gain acceptance in the court of Allah.

ذُنُوبَ عُمْرٍ مَضَى فِي الشَّعْرِ وَالْجَدَمِ

The sins of a life passed in poetry and serving (other)

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ

I served him with praise, by means of which I ask to be pardoned

كَأَنِّي بِهِمَا هَدْيٌ مِّنَ النَّعَمِ

As though I am due to it (poetry and serving others) a sacrificial animal

إِذْ قَلَدَا نِي مَا تُخْشِي عَوَاقِبُهُ

As these two have garlanded me with that consequences which I fear

حَصَلْتُ إِلَّا عَلَى الْإِثَامِ وَالنَّدَمِ

I achieved but sin and remorse

أَطَعْتُ غِيَّ الصَّبَا فِي الْحَالَتَيْنِ وَمَا

I obeyed the misleading passions of youth in both conditions and I did not

لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

It did not purchase Deen with the world, nor had I negotiated for it

فِيَا خَسَارَةً نَفْسِي فِي تِجَارَتِهَا

the great regret of my soul in its transaction

يَبْنَ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

His being defrauded in the sale and its negotiation

وَمَنْ يَبِيعُ أَجَلَ مَنَّهُ بِعَاجِلِهِ

The person who sells his future for his present

مِّنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِمٍ

With my Nabi Rasulallah Sallallahu Alayhi Wassallam and nor is my rope broken

إِنْ أَتَيْتُ دَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ

If I had committed any sin my covenant is not (likely to be) violated

مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ

(Being) Muhammad, while he is the most faithful of mankind in fulfilling his promise

فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَّتِي

For verily I have a security from him due to my name

فَضْلًا وَالْأَفْقُلُ يَا زَلَّةَ الْقَدَمِ

Out of kindness, then say O the slipping of my foot

إِنْ لَّمْ يَكُنْ فِي مَعَادِي أَخِذًا بِيَدِي

If at my resurrection, he should not take me by my hand



أَوْ يَرْجِعَ الْجَائِرُ مِنْهُ غَيْرَ مُحْتَرَمٍ

Or that his neighbour (follower) returned from him dishonoured

حَاشَا أَنْ يُحْرَمَ الرَّاجِي مَكَارِمَهُ

I seek the sanctuary (in Allah) that he should deprive one who is hopeful of his graces

وَجَدْتُهُ لِحَلَاصِي خَيْرَ مُلْتَرَمٍ

I have found him to be best sanctuary for my salvation

وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ

And since I have devoted my thoughts to his praises

إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكَمِ

For verily rain causes flowers to bloom on rocks

وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرَبَّتْ

His bounty will never escape from (my) hand which has been soiled

يَدَ أَرْهَيْرٍ بِمَا أَثْنَى عَلَى هَرَمٍ

By the hands of Zuhair through his praises of Haram

وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفْتُ

And I did seek the flowers (wealth) of the world which were plucked

## Chapter Ten

### فِي ذِكْرِ الْمُنَاجَاتِ وَعَرْضِ الْحَاجَاتِ

#### Concerning The Seeking Of Salvation And The Requisition Of Necessities

After repenting Allamah Busairi (R.A) now takes refuge in his for Rasulullah Sallallahu Alayhi Wassallam as a means for his salvation. Due to his sins, he is deserving of Allah's punishment but wishes and hopes that through the intercession and assistance of Rasulullah Sallallahu Alayhi Wassallam he will receive salvation. His only hope is to love Rasulullah Sallallahu Alayhi Wassallam and gain his intercession. Allamah Busairi (R.A) ends this poem by conveying Durood and Salaams upon Rasulullah Sallallahu Alayhi Wassallam, his family, Khualafa-e-Rashideen and his Sahabah Radiyallahu Anhum. He also concludes with a Du'ah to Allah Ta'aala to forgive him, the reciter and all the people who are a means of propagating this poem. May Allah accept this effort and include us all amongst his pious servants, Ameen.

سِوَاكَ عِنْدَ مُحُلُولِ الْحَادِثِ الْعَمَمِ

Except you at occurrence of widespread calamity.

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوذُ بِهِ

Most generous of mankind, I have no one to take refuge in

إِذَا الْكَرِيمُ تَحَلَّى بِإِسْمِ مُنْتَقِمِ

When most Bountiful (Allah Ta'ala) will manifest (Himself) by the name of the punisher

وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي

And O messenger of Allah, your exalted status will not diminish, because of me (intercession on my behalf)

وَمِنْ عُلُومِكَ عِلْمُ اللُّوحِ وَالْقَلَمِ

And part of your knowledge is knowledge of the Preserved Tablet (Lowh), and the Pen

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا

For verily amongst your bounties is this world, and the hereafter

إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ

Verily major sins when pardoned are minor

يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ

my soul do not become despondent due to your grievous sins

تَأْتِي عَلَى حَسَبِ الْعُصْيَانِ فِي الْقِسْمِ

Would be distributed in proportion to the sins

لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا

Perhaps the mercy of my Lord when distributed,

لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمِ

By you, and make my reckoning (of deeds) not destructive

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسِ

My Lord (Sustainer)! Make my hopes, not unfulfilled

صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يُنْهَزِمِ

Patience, when called upon by hardships (calamities), runs away

وَالطُّفُّ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ

Be kind to Your Servant in both the worlds, for verily his

عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

Upon Nabi Sallallahu Alayhi Wasallam abundantly and gently

وَإِذْنٍ لِّلْصُّحُبِ صَلَاةٍ مِّنْكَ دَائِمَةً

So order clouds of blessings (salutations) from you perpetually

وَأَطْرَبِ الْعِيسَ حَادِي الْعِيسَ بِالنَّعَمِ

And (as long as) the camel riders make their camels march with the enchanting songs

مَا رَنَحَتْ عَذَبَاتِ الْبَانِ رِيحَ صَبَا

As long as the easterly breeze makes the branches of cypress rustle

وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ

And Ali and Uthman (Radiyallahu Anhum), the people of nobility

تُمْ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ

(Then) be pleased with Abu-bakr and Omar (Radiyallahu Anhum)

أَهْلَ التَّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ

The people of piety, knowledge, clemency and generosity

وَالْآلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ

And upon his family his Sahabah, then upon those who follow them

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

وَحُسْنَ خَاتِمَةٍ يَا مُبْدِيَاءَ النِّعَمِ

يَا رَبِّ جَمْعًا طَلَبْنَا مِنْكَ مَغْفِرَةً

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

مُحَمَّدِ الْمُصْطَفَى الْمُخْصُوصِ بِالْكَرَمِ

يَا رَبِّ صَلِّ عَلَى مَنْ حَلَّ بِالْحَرَمِ

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

وَاعْفِرْ لَنَا ظِمْمَهَا يَا بَاسِطَ النِّعَمِ

وَاعْفِرْ لِقَارِئِهَا وَاعْفِرْ لِسَامِعِهَا

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

فَرِّجْ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ

أَيُّهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا



أَبْيَانُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ فَأَغْفِرْ بِهَا دَيْنَنَا يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

أَبْيَانُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ أَسْأَلُ بِهَا عَيْنَنَا يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

أَبْيَانُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ أَصْلِحْ بِهَا مَالَنَا يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

وَاغْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا يَتْلُوهُ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

بِحَاجَةٍ مِنْ بَيْتِهِ فِي طَيْبَةِ حَرَمٍ وَأَسْمِهِ قَسَمٍ مِنْ أَعْظَمِ الْقَسَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

نَبْلِغَ الْعِلْمَ نَبِيهِ أَنَّهُ بَشَرٌ وَأَنْدُ ضَيْرٍ خَلَقَ اللَّهُ كُلَّ هِمٍ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خَتَمٍ

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

فَاعْفِرْ لَنَا شِدْهَا وَاعْفِرْ لِقَارِئِهَا

I ask of you all goodness O You the Most Generous and Most Magnificent

Forgive its writer and its reader

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

On Your Beloved, the Best of All Creation

My Master, descend peace and blessings continuously and eternally

أَلْفَاتِحَةٌ إِلَى حَضْرَتِ النَّبِيِّ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

## مَدْحُ رَسُولِ مُحَمَّدٍ ﷺ جَمَالِ صِدْقِ مَقَالِ مُحَمَّدٍ ﷺ رُوحِي فِدَاكَ

بَدْرُ التَّمَامِ بَحْرُ الْكَلَامِ      نُورُ الظَّلَامِ مُحَمَّدٌ ﷺ رُوحِي فِدَاكَ

وَصَفُّ عَجِيبِ شَأْنٍ غَرِيبٍ      زَيْنُ حَبِيبٍ مُحَمَّدٌ ﷺ رُوحِي فِدَاكَ

نَبِيُّ الْبَرَائَا جُودُ الْعَطَايَا      كَفُّ السَّخَايَا مُحَمَّدٌ ﷺ رُوحِي فِدَاكَ

اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ      اللَّهُ اللَّهُ مُحَمَّدٌ ﷺ رُوحِي فِدَاكَ

عَوْنٌ مُعِينٌ مُعِينٌ فَتْحٌ مُبِينٌ مُبِينٌ      حَبْلٌ مَتِينٌ مَتِينٌ مُحَمَّدٌ ﷺ رُوحِي فِدَاكَ

قُرْبُ الْوَصَالِ وَصَالِ عَيْشِ جَمَالِ جَمَالِ      عَقْلُ كَمَالِ كَمَالِ مُحَمَّدٌ ﷺ رُوحِي فِدَاكَ

إِنْسٌ مَكَانِي مَكَانِي عَيْشِ زَمَانِي زَمَانِي      أَمْنٌ أَمَانِي أَمَانِي مُحَمَّدٌ ﷺ رُوحِي فِدَاكَ

أَحْمَدُ وَهَادِي وَهَادِي زُهْدُ وَزَادِي وَزَادِي      يَوْمُ الْمُعَادِي مُعَادِي مُحَمَّدٌ ﷺ رُوحِي فِدَاكَ



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَنَّةُ وَنَعِيمُهَا سَعْدٌ لِمَنْ يُصَلِّي وَيُسَلِّمُ وَيَزِيدُ وَيُبَارِكُ عَلَيْهِ (صَلَّى اللَّهُ عَلَيْهِ)

وَلَمَّا تَمَّ مِنْ حَمْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرَانِ عَلَى مَشْهُورِ الْأَقْوَالِ

الْمُرُوءَةِ (صَلَّى اللَّهُ عَلَيْهِ)

تُوْفِّي بِالْمَدِينَةِ الْمُتَوَرِّدَةِ الشَّرِيفَةِ أَبُوهُ سَيِّدُنَا

عَبْدُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ)

وَكَانَ قَدْ اجْتَاَزَ بِأَخَوَالِهِ بَنِي عَدِيٍّ مِنَ الطَّائِفَةِ

النَّجَازِيَّةِ (صَلَّى اللَّهُ عَلَيْهِ)

وَمَكَثَ فِيهِمْ شَهْرًا سَقِيمًا يُعَانُونَ سُقْمَهُ

وَشَكْوَاهُ (صَلَّى اللَّهُ عَلَيْهِ)

وَلَمَّا تَمَّ مِنْ حَمْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الرَّاجِحِ تِسْعَةُ أَشْهُرٍ

قَمَرِيَّةٍ (صَلَّى اللَّهُ عَلَيْهِ)

وَأَنَّ لِلزَّمَانِ أَنْ يَتَجَلَّى عَنْهُ

صَدَاهُ (صَلَّى اللَّهُ عَلَيْهِ)

حَضَرَتْ أُمُّهُ لَيْلَةَ مَوْلِدِ سَيِّدَتِنَا أَسِيَّةَ وَسَيِّدَتِنَا مَرْيَمَ فِي نِسْوَةٍ مِنَ الْحَظِيرَةِ

الْقُدْسِيَّةِ (صَلَّى اللَّهُ عَلَيْهِ)

وَأَخَذَهَا الْمُخَاضُ فَوَلَدَتْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُورًا يَتَلَأَلُو سَنَاهُ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَا رَسُولَ اللَّهِ سَلَامٌ عَلَيْكَ يَا رَفِيعَ الشَّانِ وَالذَّرَجِ

كُلُّ بَيْتٍ أَنْتَ سَاكِنُهُ      لَيْسَ مُحْتَاجٌ إِلَى السُّرُجِ

وَجْهُكَ الْمَأْمُولُ مُحِجَّتُنَا      يَوْمَ تَأْتِي النَّاسُ بِالْحُجُجِ

فَمَرِيضًا أَنْتَ عَائِدُهُ      قَدْ أَعْطَاهُ اللَّهُ بِالْفَرَجِ

أَنْتَ مُرْشِدُنَا لِحَالِقُنَا      فِي طَرِيقٍ غَيْرِ ذِي عَوَجِ

رَبِّ وَارِزُقْنَا زِيَارَتَهُ      قَبْلَ قَبْضِ الرُّوحِ وَالْحَرَجِ

أَلْفِ صَلَّيْ اللَّهُ عَلَى الْمَدَنِيِّ      سَيِّدِ الْعُرَبَانِ وَالْعَجَمِ

## یا نبی سلام علیک یا رسول سلام علیک یا حبیب سلام علیک صلوات اللہ علیک

رحمتوں کے تاج والے دو جہاں کے راج والے	ہے یہ حسرت در پہ آئیں اشک کے دریا بہائیں
عرش کی معراج والے عاصیوں کی لاج والے	داغ سینہ کے دکھائیں سامنے ہو کر سنائیں
دور ہو غم کا کنارہ سرور عالم خدارا	رنج و غم کھائے ہوئے ہیں دور سے آئے ہوئے ہیں
دیکھتے ہم کو سہارا پار ہو بیڑا ہمارا	تم پہ اترا لے ہوئے ہیں ہاتھ پھیلائے ہوئے ہیں
اُمّت بے کس تمہاری در بدر پھرتی ہے ماری	حشر میں آپ بخٹوانا ناردوزخ سے بچانا
کھتی ہے باہ وزاری المدد محبوب باری	ہر مصیبت سے چھڑانا اپنے دامن میں چھپانا
جانکشی کے وقت آنا چہرہ انور دکھانا	میرے مولیٰ میرے سرور ہے یہی ارمان اکبر
عنبری زلفیں سونگھنا کلمہ طیب پڑھانا	پہلے قدموں پہ رکھیں سر پھر کہیں سر کو اٹھا کر



یا محمد بمن بے سروساماں مددے  
قبلہ ۛ دیں مددے کعبۂ ایماں مددے

لیں لی غیرک یا سید مکی مدنی  
سو نیم افگن نظر بر من حیراں مددے

عاصیم پر گنہ ام سخت غریبی دارم  
رحم فرما بہ غریبی غریباں مددے

یا نبی کشتی اُمت بکف ہمت تست  
اندریں ورطۂ غم صدمۂ طوفاں مددے

از احد احمد و محمود محمد شدنی  
مظہر نور خدا مرشد پاکاں مددے

ماگدا نیم تو سلطان دو عالم شدۂ  
شاہ شاہاں مددے شاہ گدایاں مددے

بار عصیاں بسر آوردہ جامی بدرت  
یا رسول عربی شافع عصیاں مددے

## المناجات

حَضَرَتْ سَبِيحًا إِمَامُ زَيْنِ الْعَابِدِينَ رَضِيَ اللَّهُ عَنْهُ

يَا مُصْطَفَى يَا مُجْتَبَى اِرْحَمْ عَلَى عَصِيَانَا

يَا مُصْطَفَى يَا مُجْتَبَى اِرْحَمْ عَلَى عَصِيَانَا

بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمُ

إِنْ نُلَّتْ يَا رِيحَ الصَّبَا يَوْمًا إِلَى أَرْضِ الْحَرَمِ

مَنْ ذَاتُهُ نُورُ الْهُدَى مَنْ كَفَّهُ بَحْرُ الْهِمَمِ

مَنْ وَجْهُهُ شَمْسُ الصُّبْحِ مَنْ خَدُّهُ بَدْرُ الدَّجَى

إِذْ جَاءَنَا أَحْكَامُهُ كُلُّ الصُّحُفِ صَارَ الْعَدَمُ

قُرْآنُهُ بُرْهَانُ نَسْخِ الْأَدْيَانِ مَضَتْ

يَوْمًا وَلَيْلًا دَائِمًا وَارْزُقْ كَذَالِي بِالْكَرَمِ

يَا لَيْتَنِي كُنْتُ كَمَنْ يَتَّبِعُ نَبِيًّا عَالِمًا

طُوبَى لِأَهْلِ بَلَدَةٍ فِيهَا النَّبِيُّ الْمُحْتَشَمُ

أَكْبَادُنَا بِجُرُوحَةٍ مِّنْ سَيْفِ هَجْرِ الْمُصْطَفَى

فِي الْقَبْرِ إِشْفَعُ يَا شَفِيعَ الصَّادِقِ وَالتَّوَنُ وَالْقَلَمُ

لَسْتُ بِرَاجٍ مُفْرَدًا بَلْ أَقْرَبَاءُ كُلُّهُمْ

صِدِّيقُهُ فِي غَارِهِ ذَلِكَ الْعَتِيقُ الْمُحْتَشَمُ

أَوْلَادُهُ فِي دَارِهِ أَعْدَاءُهُ فِي نَارِهِ

أَلْمُرْتَضَى كَهْفِ الْوُورِ ذَلِكَ الْعُلَى وَالْمُحْتَرَمُ

فَارُوقُهُ عَدِلُ الصِّفَاءِ عُمْمَانُهُ عَيْنُ الْحَيَاءِ

الْفَاطِمَةُ خَيْرُ الدِّسَاءِ يَنْبُوعُ أَنْهَارِ الْكَرَمِ

صَلُّوا عَلَى عَيْنِ الصِّفَاءِ بِنْتُ النَّبِيِّ الْمُصْطَفَى

أَكْرَمُ لَنَا يَوْمَ الْحَرْبِ فَضْلًا وَجُودًا وَالْكَرَمِ

يَا رَحْمَةَ الْعُلَمَاءِ أَنْتَ شَفِيعُ الْمُذْنِبِينَ

مَحْبُوسُ أَيْدِي الظَّالِمِينَ فِي الْمَوْكِبِ وَالْمُزْدَحَمِ

يَا رَحْمَةَ الْعُلَمَاءِ أَذْرَاكَ لِزَيْنِ الْعَابِدِينَ

مُحِي الدِّينِ سُلْطَانُ الرِّجَالِي

مَوَالِي يَا مَوَالِي يَا مَوَالِي

فَقُلْتُ لِحَمْرَتِي نَحْوِي تَعَالِ

So I told my "Wine", Advance towards me.

سَقَانِي الْحُبُّ كَأَسَاتِ الْوَصَالِ

Cups of union Beloved gave me to drink

فَهَمْتُ بِسُكْرَتِي بَيْنَ الْمَوَالِي

In my intoxication, I understood the friends in my midst.

سَعَتْ وَمَشَتْ لِنَحْوِي فِي كُؤُوسِ

Then it moved and walked to me in cups;

بِحَانِي وَادْخُلُوا أَنْتُمْ رِجَالِي

And become my Companion.

فَقُلْتُ لِسَائِرِ الْأَقْطَابِ مُؤَا

I said to all the Polar-Stars, Come and enter my State.

فَسَاقِي الْقَوْمِ بِالْوَانِي مَلَاكِي

Because the Cup-Bearer of the Fraternity has filled my cup to the full.

وَهُمُّوْا وَاشْرَبُوا أَنْتُمْ جُنُودِي

Be courageous and drink, you are my army,

وَلَا نِلْتُمْ عُلوِّي وَاتِّصَالِي

But you neither attained my height nor my Union.

شَرِبْتُمْ فَضْلَتِي مِنْ بَعْدِ سُكْرِي

And you sipped from my cup, what I left after my deep "intoxication",

مَقَامِي فَوْقَكُمْ مَّا زَالَ عَالِ

But mine is higher ever.

مَقَامُكُمْ الْعُلَى جَمْعًا وَلَكِنْ

All your stations are high,

يُصَرِّفُنِي وَحَسْبِي ذُو الْجَلَالِ

The Mighty One who changes my state and suffices.

أَنَا فِي حَضْرَتِ التَّقَرُّبِ وَحْدِي

I am singularly near to Him,

وَمَنْ ذَا فِي الْجَلَالِ اعْطَى مِثَالِي

"Who is there among the Saints, so gifted as me?"

أَنَا الْبَازِيُّ أَشْهَبُ كُلِّ شَيْخِ

I am a White Falcon of every Mystic.

وَتَوَّجَنِي بِتِيَّجَانِ الْكَمَالِ

And he crowned me with the Crown of Perfection.

كَسَانِي خَلْعَةً بِطَرَّازِ عَزْمِ

He enrobed me with determination embroidered,

وَتَلَدَّنِي وَأَعْطَانِي سُؤَالِي

He adopted me and granted my request.

وَاطْلَعَنِي عَلَى سِرِّ قَدِيمِ

Unto me He revealed the Ancient Secrets.

وَحُكْمِي نَافِذٌ فِي كُلِّ حَالِ

So my Orders are effective under all circumstances.

وَوَلَّانِي عَلَى الْأَقْطَابِ جَمْعًا

And He made me a Filter over all the Polar-Stars.



لَصَارَ الْكُلُّ غَوْرًا فِي الزَّوَالِ

They would have at once dried up.

فَلَوْ الْقَيْتُ سِرِّي فِي بَحَارٍ

Had I thrown my secret into the oceans,

لَدُ كَتِّ وَاحْتَفَّتْ بَيْنَ الرِّمَالِ

They would have become pulverized.

وَلَوْ الْقَيْتُ سِرِّي فِي جِبَالٍ

Had I thrown my secret over mountains,

لَحَمِدَتْ وَانْطَفَتْ مِنْ سِرِّ حَالِي

It would have been at once extinguished by the secret of my mystic state.

وَلَوْ الْقَيْتُ سِرِّي فَوْقَ نَارٍ

Had I thrown my secret into fire,

لَقَامَ بِقُدْرَةِ الْمُؤَلَّى تَعَالٍ

He would have stood up with the power of Exalted God.

وَلَوْ الْقَيْتُ سِرِّي فَوْقَ مَيِّتٍ

Had I thrown my secret over the dead,

تَمَرُّ وَتَنْقِضِي إِلَّا أَتَالِي!

Which flow but with my knowledge.

وَمَا مِنْهَا شَهْوَرٌ أَوْ دُھُوْرٌ

There are no months or ages,

وَتُعَلِّمْنِي فَأَقْصِرُ عَنْ جَدَالٍ

And so, will you terminate your wrangles with me.

وَيُخْبِرُونِي بِمَا يَأْتِي وَيَجْرِي

And they acquaint me with the present and the future, and they give me information.

وَأَفْعَلْ مَا تَشَاءُ فَالِاسْمُ عَالٍ

And act without restraint, for His name is Exalted.

مُرِيدِي هُمْ وَطَبْ وَأَشْطَحْ وَغَنِي

Be courageous my disciple, be cheerful and sing, in ecstasy

عَظَانِي رِفْعَةً نِلْتُ الْمَنَى لِي

He has granted me the status through which I have attained high eminence.

مُرِيدِي لَا تَخَفْ اللَّهُ رَبِّي

Do not be frightened, my disciple, Allah is my Sustainer,

فِي وَشَاؤُسِ السَّعَادَةِ قَدْ بَدَلِي

And I have been given the rank of Good-Luck.

طُبُؤِي فِي الْمَاءِ وَالْأَرْضِ دُقَّتْ

My drums have been beaten in the heavens and earth,

وَوَقْتِي قَبْلَ قَبْلِي قَدْ صَفَالِي

And my time has been purified before my birth.

بِلَادِ اللَّهِ مُلْكِي تَحْتَ حُكْمِي

The Empire of Allah is under my command,

كَخَرْدَلَةٍ عَلَى حُكْمِ التَّيَّصَالِ

It is like a mustard seed alongside my sovereignty.

نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا

I cast a glance at the entire Empire of Allah,

عَلَى قَدَمِ النَّبِيِّ بَدْرِ الْكَمَالِ

And I follow in the footsteps of the Holy Prophet, the Full Moon of Perfection.

وَكُلُّ وَلِيٍّ لَهُ قَدَمٌ وَإِنِّي

Each Saint has a station,

عَزُومٌ قَاتِلٌ عِنْدَ الْقِتَالِ

For I am a determined combatant in banie.

مُرِيدِي لَا تَخَفْ وَاشْ فَإِنِّي

Do not be frightened, my disciple, of a Slanderer,

وَأَعْلَافِي عَلَى رَأْسِ الْجِبَالِ

And my banners fly on mountain tops.

أَنَا الْجِيلِيُّ مُحَمَّدِي الدِّينِ اسْمِي

I am Al Jilani, my name is Muhiyuddin,

وَأَقْدَامِي عَلَى عُنُقِ الرِّجَالِ

And my feet are on the neck of each Saint.

أَنَا الْحَسَنِيُّ وَالْمُحَدَّعُ مَقَامِي

I am Hassani and my abode is my cell,

وَجَدِّي صَاحِبُ الْعَيْنِ الْكَمَالِ

And my ancestor is one possessed of an insight Perfect.

وَعَبْدُ الْقَادِرِ الْمَشْهُورِ اسْمِي

ABDUL QAADIR is my famous name.

مَا أَنْتَ إِلَّا كَنْزُ الْعَطِيَّةِ

خَيْرُ الْبَرِّيَّةِ نَظَرَةٌ إِلَى

يَكْفِي سَعَادِي سَعَادِي عَطْفًا عَلَيَّ

كَمْ ذَا أَنْارِي يَا خَيْرَ هَادِي

يَا خَيْرَ مُرْسَلٍ مُرْسَلٍ إِرْحَمْ شَجِيئًا

حَاشَاكَ تَغْفَلُ عَنَّا وَتَغْفَلُ

مَا دَامَ قَلْبِي قَلْبِي بِالذِّكْرِ حَيًّا

إِهْدِيكَ حُبِّي صَلَوةً رَبِّي

جُدْ لِي بِوَصْلٍ وَصْلٍ قَبْلَ الْمُنِيَّةِ

يَا بَحْرَ فَضْلٍ وَتَاجَ عَدْلٍ